



Dharma Rhymes

Third Volume

智海法師法語

Master Chi Hoi

Dharma Rhymes

Third Volume

智海法師法語

Master Chi Hoi

The Author



Printed in the United States
of America
On the day of birth of
Bodhisattva Avalokitesvara,
2011

All rights reserved for
Master Chi Hoi
of the Buddhist Wisdom
Lecture Hall
1339 38th Ave,
San Francisco, CA 94122
www.bwlh.org



Dharma Master Chi Hoi (“Ocean of Wisdom”) was born in 1926 in a village near Beijing. At the age of seventeen he was initiated at Chi Fu Monastery, in the Hong Luo Mountains north of Beijing, originally founded by the venerable Master Tsou Wu, the twelfth patriarch of China’s Pure Land school. For three years, Chi Hoi learned the teachings of the Pure Land school and practiced the “recitation of Amitabha Buddha.” In 1944 he entered a Buddhist academy in Beijing to study literature, history, and logic in addition to religion. From 1948, Chi Hoi further studied the Pure Land teachings at Mount Lin Yan Monastery in Suzhou, the monastery of the Pure Land school’s thirteenth patriarch, the venerable Master In Kwong. Chi Hoi then learned the Buddhist doctrines of the Tien-t’ai school from the venerable Master Tan

shu in Hong Kong between 1952 and 1962. He was later appointed the forty-fifth dharma successor of the Tien-t'ai school. Chi Hoi's philosophical perspective is based on the fundamental principles of both the Pure Land and the Tien-t'ai schools; his approach to enlightenment likewise combines the faith and devotion to Amitabha Buddha espoused by the former and the one vehicle teaching and emphasis on meditation from the latter.

In 1967 Dharma Master Chi Hoi came to the United States to preach Buddhism and in 1972, founded the Buddhist Wisdom Lecture Hall of Fo Shan Monastery in San Francisco. Chi Hoi devotes his time not only to writing Buddhist literature, but also to traveling around the world to lecture on various sutras as well as Buddhist philosophy. Despite his reputation as a scholar, Chi Hoi always emphasizes

the importance of both faith and prajna. Master Chi Hoi wishes to introduce Buddhism to all, and to bring harmony and serenity to the modern mind.

The Translator's Preface



This third collection of Dharma Rhymes by Master Chi Hoi highlights several themes that are crucial to Buddhist practice. The first is that although there are different Buddhist techniques and schools, which may confuse beginning students, these different methods, such as mindfulness of Buddha and Zen (Chinese Ch’an) meditation, ultimately help all practitioners reach the same goal. That is, no matter what one’s capabilities and interests are, be they an intellectual, devotee, beginner, etc, every technique has the same goal—that of ultimate liberation, or nirvana. As one of the poems in the chapter *Through the Gate of Zen* explains in reference to Zen meditation and mindfulness of Buddha:

Though at the starting gate they may
seem different,
Both methods lead to the one same
truth.

In one chapter of the *Lotus Sutra*, the Buddha adapts His teaching, using different methods and doctrines based on each audience's level of understanding, in order to help sentient beings with different capabilities reach enlightenment. This is called *skill-in-means* teaching. In similar fashion, all these teachings are the same in that they all lead one to true understanding.

The second Buddhist theme that is highlighted in this volume is that of doing through non-doing. In the poems on meditation, Master Chi Hoi describes:

Sitting calmly, the whole body, is
empty like the clear sky,
Letting go of myriad karma, the mind
naturally relaxes,
Widening the mind's perspective,
hindrances cease to exist.

This awakening comes not from physical exertion; it is instead an exercise of the mind not doing anything and letting go of all mental graspings. By putting the mind at ease in this way, awakening can come naturally. Being able to see the world for what it really is—that is enlightenment.

In his commentary on the *Bodhisattva Forest of Awareness's Praise of Buddha*, Master Chi Hoi explores and analyzes the Mind-Only school of Buddhist thought, which focuses on the idea that enlightenment starts from the mind.

Indeed as described in a famous verse from the Flower Garland Sutra (Chinese: Hua-Yen): “Mind is like the painter, able to paint all the worlds.” Master Chi Hoi explains in response to this:

There is not a single dharma that our mind is not able to create. That is why Buddhist Dharma teaches us how to cultivate our mind. The mind is not easy to be cultivated! One must start to cultivate the external, then, proceed to cultivate the internal. Everything is constructed by the mind.

Many of the poems in this collection reflect and emphasize the importance of cultivating the mind, as everything in this world, including delusion and eventual awakening, all originate from the mind.


This volume of Master Chi Hoi’s Dharma Rhymes presents not only a practical understanding of Buddhism, but also a glimpse into these highly intellectual Buddhist philosophies. We sincerely wish that this collection of Dharma Rhymes offers interesting and insightful tidbits of Buddhist teachings for all travelers along the Buddhist path.

Hui-hong and Hui-nien
March, 2011

念
佛
法
語

Mindfulness of the Buddha





念佛即念覺
處世境不迷
如暗有明燈
自知安危路
。 ， ； ，

**Being mindful of the Buddha leads
to enlightenment,**

**By guiding actions, keeping one
from delusion in the saha world,**

Like a bright light in the darkness,

**This knowledge naturally makes the
road safe.**

願我佛門勝善友，
共發廣大菩提心，
普勸世間修淨業，
同登安樂解脫門。




**Good fellow followers of the
Buddha's path:**

**Let's make the great vow to achieve
Bodhi mind,**

**Encourage the world to practice
good karma,**

**And reach the gate of enlightenment
and peace!**



佛密休念
號觀息佛
隨出或最
息入入方
轉息眠便

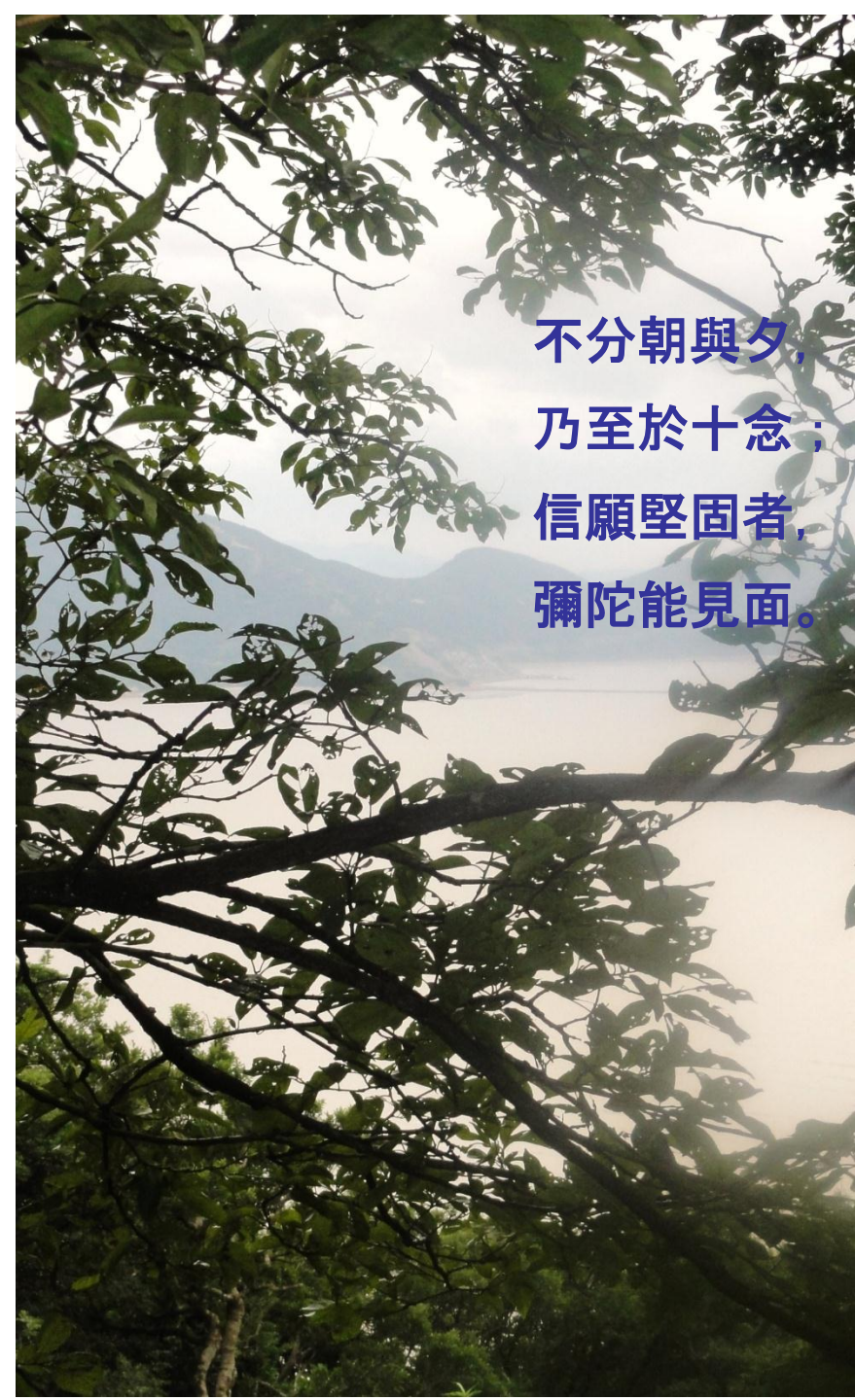
。 ， ； ，

Reciting Amida Buddha is most expedient,

Whether relaxing or sleeping,

Carefully observe each inhale and exhale,

And follow each breath closely with Amida Buddha's name.



不分朝與夕，
乃至於十念；
信願堅固者，
彌陀能見面。

No matter whether night or day,

**Reciting Amida Buddha even just
ten times,**

**As long as one is earnest in faith and
vow,**

**One will be able to encounter Amida
Buddha.**




不分何時間，
或任何空間；
肯發心念佛，
心自少諸過。

It doesn't matter when,

It doesn't matter where,

**By just aspiring to be mindful of
Buddha,**

**The mind naturally steers away from
all excess.**



心 一 路 念
中 句 行 佛
歷 阿 車 最
歷 彌 船 方
轉 陀 時 便

Reciting Amida's name is most expedient,

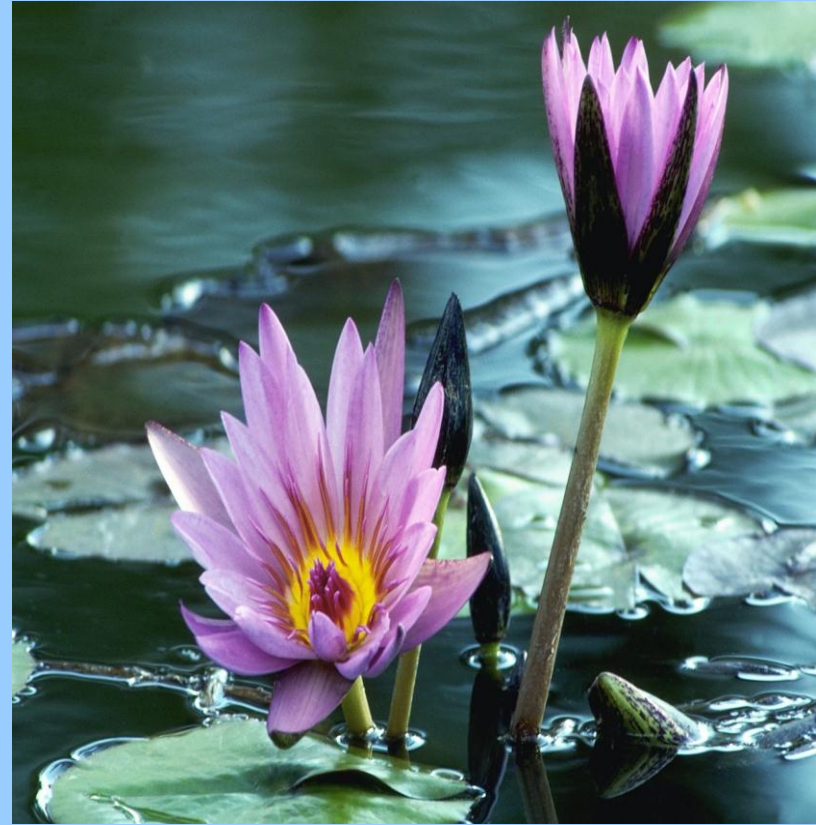
On the road, in a car, in a boat,

With each chant of Amida Buddha,

Like wheels, round and round goes the mind!

戒堂法語

Precious Precepts





戒場名為懺悔堂，
懺悔身心得清涼，
清涼自在無罣礙，
我相人相兩空亡。

**The place for precepts in our mind
is called the Hall of Repentance.**

**Through thoughtful repentance,
body and mind are refreshed.**

**Refreshed and liberated,
nothing hinders the mind.**

**Concepts like “Self” and “Person”,
both empty, cease to exist.**

禪
門
法
語

Through the



Gate of Zen



解開萬靜
脫擴緣坐
自心放全
在胸下身
與無自若
誰罣輕晴
爭礙鬆空

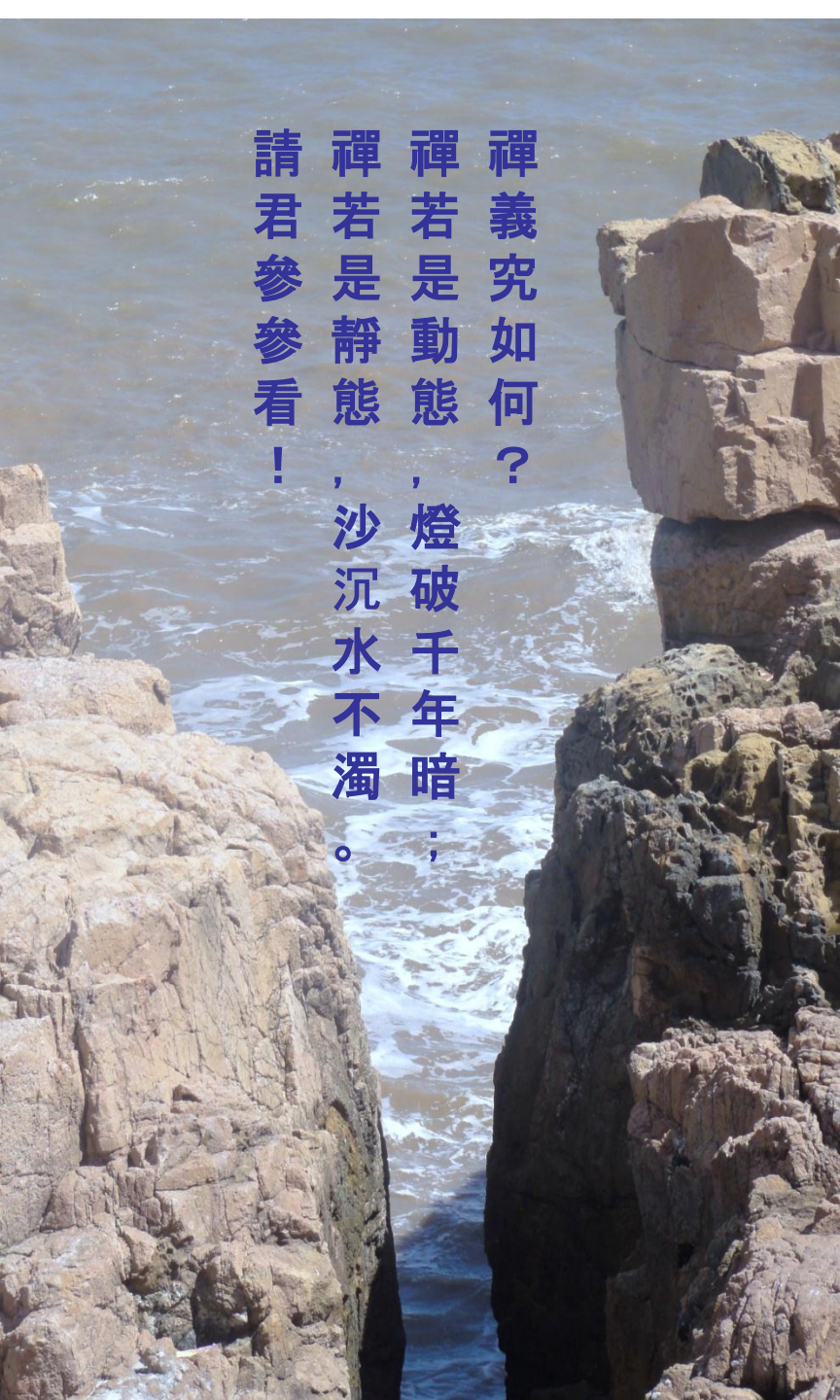
○ , , ,

**Sitting calmly,
the whole body,
is empty like the clear sky.**

**Letting go of myriad circumstances,
the mind naturally relaxes.**

**Widening the mind's perspective,
Hindrances cease to exist.**

**Enlightened and liberated,
What else could be sought after?**



禪義究如何？
禪若是動態，燈破千年暗；
禪若是靜態，沙沉水不濁。
請君參參看！

What is the meaning of Zen?

Zen in the dynamic state is light that illuminates a thousand years of darkness;

Zen in the static state is clear water after the sand has settled to the bottom.

Feel free to ponder this riddle!



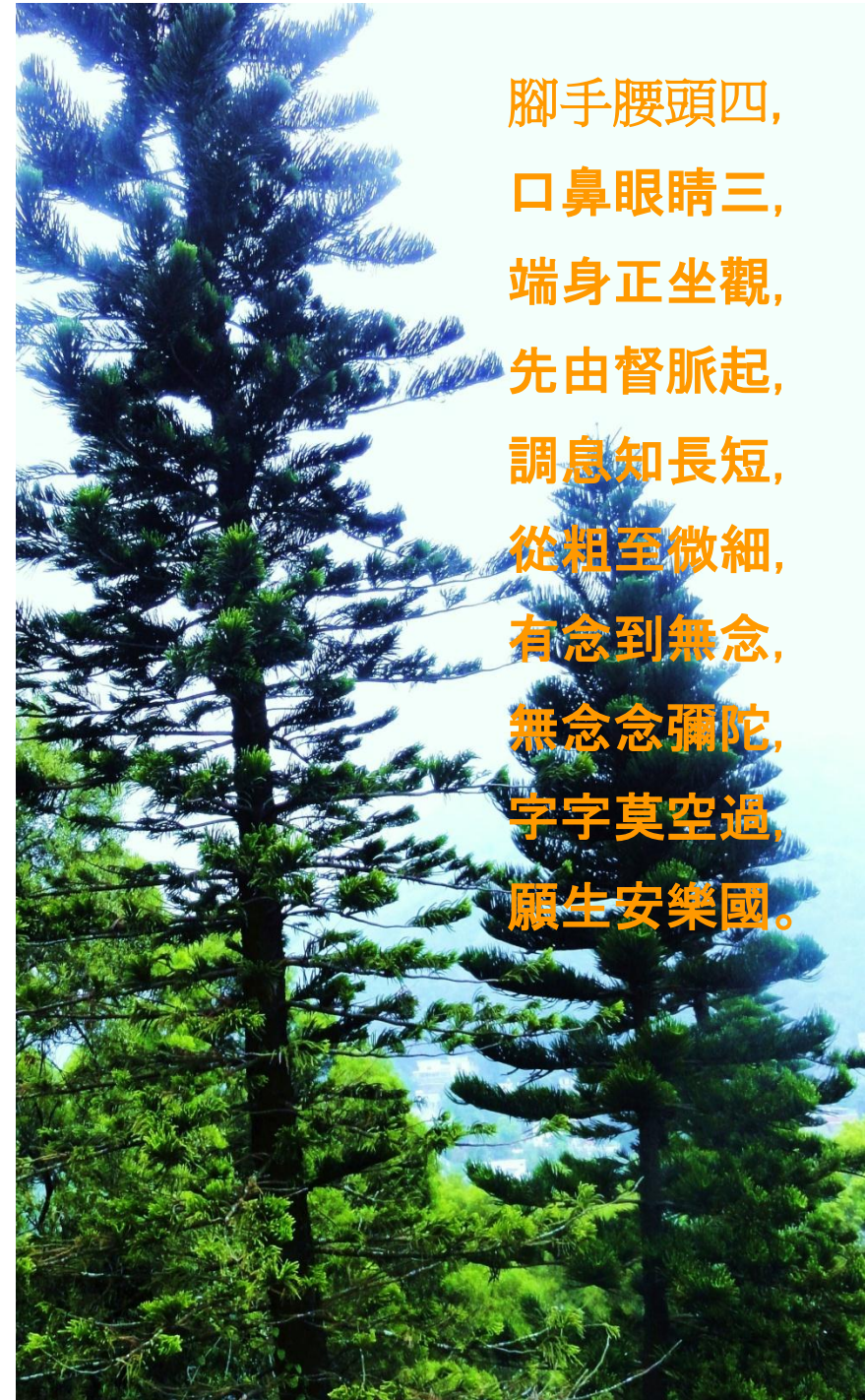
歸入佛禪
宗門七七
只空貴旨
一有一在
真異心悟

**Seven days of Zen meditation aims
for sudden enlightenment,**

**Seven days of Amida recitation aims
for one-pointedness of mind,**

**Though at the starting gate they
may seem like different approaches,**

**Both schools lead to the one same
truth.**



腳手腰頭四，
口鼻眼睛三，
端身正坐觀，
先由督脈起，
調息知長短，
從粗至微細，
有念到無念，
無念念彌陀，
字字莫空過，
願生安樂國。

**Legs, arms, waist and head make
four,
Mouth, nose and eyes are three.**

**Contemplate the body sitting
upright,
Starting from the base of the spine.**

**Regulate the length of each breath,
From coarse to refined.**

**From thoughts to no thoughts,
From no thoughts to thoughts of
Amida Buddha,**

**From one recitation of Amida to the
next, make each one count,
Don't dally, wholeheartedly vow to
reach His Pureland!**

Works by Master Chi Hoi

**Distributed at the Buddhist Wisdom Lecture Hall
and available online at www.bwlh.org**

English Translation

Understanding the Heart Sutra

Perfect Realization by Mindfulness of Buddha

Bodhidharma's Meditation and the Fundamental

Techniques of Sitting Meditation

Bodhisattva Forest of Awareness's Praise of Buddha

Understanding the Awakening of Faith in the

Mahayana (Volume I)

Understanding the Awakening of Faith in the

Mahayana (Volume II)

Walking the Buddhist Path

Dharma Rhymes by Master Chi Hoi (First Volume)

Dharma Rhymes by Master Chi Hoi (Second Volume)

Dharma Rhymes by Master Chi Hoi (Third Volume)

Chinese

Over 30 Books and Lecture Notes

CD's and DVD's of Lecture Series